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The Contribution of the Jadids to Education

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Abstract: This article discusses the national awakening movement that began in the East and the Muslim world, and the spread of ideas related to the struggle for freedom in colonial and semi-colonial states, particularly focusing on our homeland during the second half of the 19th century and the early 20th century.

Keywords: freedom, Jadid, Turkestan, enlightenment, emirate, intellectuals, generation, recognition.

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Аннотация: В данной статье рассматриваются процессы национального пробуждения, начавшиеся на Востоке и в мусульманском мире, а также идеи борьбы за свободу в колониальных и полуколониальных государствах. Особое внимание уделяется ситуации в нашем регионе во второй половине XIX — начале XX века.

Ключевые слова: свобода, джадид, Туркестан, просвещение, эмират, интеллигенция, поколение, признание.

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Annotatsiya: ushbu maqolada Sharq va musulmon dunyosida boshlangan milliy uyg’onish jarayoni mustamlaka va yarim mustamlaka davlatlarda ozodlik uchun kurash g’oyalari, XIX asrning ikkinchi yarmi va XX asrning boshlarida yurtimiz haqida so‘z yuritiladi.

Kalit so‘zlar: ozodlik, jaded, Turkiston, ma’rifat, amirlik, ziyolilar, avlod, e’tirof.

During the years of independence, significant work has been carried out and continues to be carried out to revive the ancient history and rich culture of our people, to deeply study and promote the scientific, religious, and spiritual heritage of our great scholars and saints, to beautify the sacred sites of our country, and to educate the younger generation in the spirit of their noble traditions. In order to promote national identity, ensure the continuity of historical memory, preserve, enrich, and study our vast written heritage, and popularize cultural and spiritual values, the President of the Republic of Uzbekistan adopted Resolution No. PQ-2995 on May 24, 2017, "On Measures for the Further Improvement of the System for the Preservation, Study, and Promotion of Ancient Written Sources" [1]. This resolution is aimed at educating the younger generation in the spirit of patriotism and deep respect for our rich history, enhancing Uzbekistan’s international reputation as a country that has made a significant contribution to world science and culture, and elevating the study and dissemination of our rich written heritage to a new level.

In the second half of the 19th and early 20th centuries, the national awakening process that began in the East and the Muslim world led to the widespread spread of ideas of freedom in colonial and semi-colonial countries. In regions such as the Bukhara Emirate, the Kokand, and the Khiva Khanates, where monarchies had prevailed for centuries, the reformist movement gained strength. Within the Turkestan Jadidism movement, progressive ideas and thoughts began to be propagated. Enlightened intellectuals, forward-thinking merchants, and religious scholars united in the Jadid movement, striving both covertly and openly to bring the country into a modern stage of development.

The Turkestan Jadid movement emerged in a unique historical context. On one side, it was inspired by Ismail Bey Gasprinski, who awakened Russian Muslims from centuries of stagnation, and on the other, by the distinct features of the Central Asian Turkic civilization. Uzbekistan’s independence brought a fundamental shift in the study of national enlightenment during the colonial period in Turkestan, the role of Jadids in education, women's education, and the press. The Jadid movement in Turkestan did not emerge spontaneously; specific objective conditions and reasons led to its formation. In the mid-19th to early 20th centuries, the need for societal renewal arose, with various social, political, legal, and spiritual problems. A group of intellectuals who took it upon themselves to solve these issues became known as “Jadids” among the people.

Local intellectuals and female reformers firmly believed that true emancipation of women in Tsarist Russia's Muslim territories could be achieved through three main paths: by gradually improving male and female education in modern schools (as seen in Jadid schools), by promoting reformist ideas through the growing number of

progressive newspapers and journals available to Muslims in the regions of Bukhara and Khiva (1883–1917), and by fostering cultural enlightenment.

The roots of women's modern education and enlightenment in Turkestan go back to the modernization efforts of the second half of the 19th century. Initially, the reformist movement among the peoples of Turkestan was linked both to their opposition to Russian imperial rule and to exposure to reformist movements in the Ottoman Empire. However, the Jadid movement actually began in the Volga and Ural regions (Kazan, Ufa), Crimea, and Azerbaijan, later spreading to the steppe regions and Turkestan, including the Bukhara Emirate and Khiva Khanate.

The movement grew through the press and education. From 1883 to 1918, the bilingual (Crimean Tatar and Russian) newspaper *Tercüman/Perevodchik* ("Translator") played a pivotal role in the development of the local press in Turkestan before the Soviet era. Crimean Tatar enlightener Ismail Gasprinski also founded the first women's magazine *Alem-i Nisvan* ("The World of Women") in 1906, appointing his daughter Shefika Hanum as editor. The Tatar intellectuals, already familiar with Russian schools, aimed to create "New Method" (*Usul-i Jadid*) schools in their own language and differentiate them from the traditional "Old Method" (*Usul-i Kadim*) schools.

Replacing traditional religious schools, "New Method" schools spread rapidly across cities like Bakhchysarai, Crimea, Kazan, Baku, Tashkent, Khiva, Samarkand, and Bukhara, thanks in large part to Gasprinski’s influence. According to official sources, between 1898 and 1908, there were 102 primary and two secondary New Method schools in the Turkestan General-Governorate of the Russian Empire, with six primary schools each in Bukhara and Khiva. Enlightened figures and entrepreneurs in Bukhara supported these schools by founding the *Shirkat-i Bukhara-i Sharif* ("Noble Bukhara Company") in March 1909, which, although formally a trading company, was in fact a political organization [2]. This group secretly supplied the Jadid schools with textbooks and other materials [3].

The Tsarist Russian government treated the Jadid intellectuals' efforts to expand modern education in "New Method" schools with hostility and oppression. The feudal rulers of the Bukhara Emirate also did not support the movement. Instead, both the Tsarist authorities and Bukhara officials backed conservative Muslim clergy who opposed the Jadids [4]. According to American historian Edward Allworth, the New Method schools established by Jadid intellectuals in Bukhara and Turkestan frightened both Russian imperial authorities and conservative Muslim elites. The colonial concern was evident when, in the 1910/11 academic year, the Russian government closed more than 50 New Method schools without justification. In 1913/14, the Emir of Bukhara ordered the closure of all known New Method schools in the emirate [5].

Despite such pressures, interest in modern education remained strong in Bukhara. One of the leading Jadids, Usmon Khoja Polatkhodjaev (1878–1968), visited Bakhchysarai in 1909 on his way to Istanbul and met Ismail Gasprinski. After learning the educational methods of the Jadid schools, he studied the Turkish school system in Istanbul. Together with his Bukhari colleague Abdurrauf Fitrat (1886–1938), he founded the "Charity Society for the Dissemination of Education in Bukhara" on October 26, 1909. The goal was to bring students from Bukhara and other parts of Turkestan to study in Istanbul schools.

Returning to Bukhara two years later, Usmon Khoja immediately opened a Jadid school in his home, first serving his relatives' children and later others. When he and his fellow "Young Bukharans" overthrew the emirate and established the Bukhara Democratic Republic (1920–1923), he first served as Finance Minister in 1920 and later became President in 1921 [6]. One of the first initiatives in this short-lived non-Soviet republic was opening modern schools where boys and girls studied together. In 1921, the Bukhara government sent three groups of secondary school graduates to universities in Moscow, Berlin, and Istanbul. After the Soviet Union abolished Bukhara's independence in 1924 and during WWII, students who had gone to Berlin and Istanbul to earn doctorates dared to return to Uzbekistan. Many were imprisoned or exiled to Siberia, suspected by the Soviets of being indoctrinated during their studies abroad.

Jadid intellectuals focused heavily on liberating Muslim women in their speeches and activities, understanding that without gender equality and women's emancipation, their renewal movement could not succeed. One article from a 1913 Azerbaijani nationalist journal in Baku stated: "Whoever loves their people and wants their future to be great must think about the education and upbringing of their women, restore their freedom and independence, and create opportunities for their intellectual development" [7].

This call to enlightenment was echoed in a 1913 letter from Hariye Hanim Machabili to the editor of *Tercüman/Perevodchik*, stating: "Our rights are clearly outlined in the Qur'an and the Prophet's words. Yet you (men) oppress us in the name of religion and destroy us in the name of sharia. Who suffers for this? You (men) do" [7].

The enlightenment thinker's call found even clearer expression in 1913 in a letter sent by Hariye Hanim Machabili to the editor of the Crimean newspaper *Tercüman/Perevodchik* (The Translator), where she wrote: **"Our rights have been clearly defined in the Qur'an and in the words of the Prophet. But you (men), in the name of religion, are oppressing us; in the name of**

Sharia (Islamic law), you are destroying us. And who will suffer and lose because of this? Again, it will be you (men).” [7]

Adeptly analyzing Muslim nationalist (Jadidist) politics in Turkestan, Adeeb Khalid in his comprehensive research recognized that before the Soviet era, the primary focus of the Jadid writings was indeed this. The Jadids were marked by a strong empathy towards women and stood out for their efforts to improve women’s status. Publications such as *Alem-i Nisvan* (“The World of Women”), edited in Bakhchisaray by Gaspirali’s daughter, Shefika Hanim, and *Suyum Bike,* which was published in Kazan between 1913 and 1917, helped forge a new female voice in the emerging women’s discourse.

However, Khalid later emphasizes that up until 1917 in Turkestan, the issue of unveiling (discarding the *paranja*) was never openly raised, and the Jadids’ attitude towards gender issues remained conservative. It is understandable that the Turkestani Jadid intellectuals, who were severely criticized by Islamic scholars and conservative circles within their society, realized that openly discussing the issue of unveiling women in the press was not timely.

Anbar Otin, a late 19th to early 20th-century writer known for her justice-oriented ideals, sought to reflect the condition of women, their living standards, and their role in the family and society in her works. Sources from the period note: **“... the issue of women in our society is the most tragic issue. Even the recognized rights to freedom and education have not reached women, or if they have, only within a very limited scope. The reason for this lies in the centuries-old superstitions and religious bigotry that have enveloped the Muslim world, along with ignorance and lack of awareness.”**

In his work *Munozara* (“Debate”), A. Fitrat also discusses this topic. He presents the counter-argument of a European to the prevalent view among many *mudarris* (Islamic teachers) in Turkestan that women's education is useless and that the purpose of a woman’s creation is childbirth and reproduction. Fitrat believed it was essential for women to be educated and knowledgeable about health and child-rearing in order to raise future generations who are conscious, strong-willed, well-mannered, and enlightened.

In conclusion, it can be said that the Jadid intellectuals paid special attention to women’s education within their socio-political and cultural-educational views. This emphasis clearly illustrates the Jadid movement’s efforts to develop public education and pedagogy as part of their broader goal to modernize Turkestan. Their outlook was manifested in key ideas such as: enhancing women’s status in society by defining their role in the family; ensuring that women are educated and aware of healthcare and child

development; and emphasizing the role of enlightened families in providing social, moral, and labor education to the younger generation.

The Jadids of Turkestan did not limit themselves to opening new-method schools and teaching youth partially religious and secular knowledge. They gave particular attention to women's issues, asserting that women should have equal rights alongside men in worldly affairs. [8]

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